

footwashing, Lord's Supper, and the communion—to be perpetuated through life; we pledged and yielded ourselves to the power that God promises through them: hence we ought to be ashamed to even mention them if our lives are not pure and holy.

The communion points to the cross—calvary—that great event that teaches us what our salvation cost; the Lord's Supper to the coming of the Lord the great event of the near future; footwashing to the new commandment the supernatural love of servitude, to the love that causes us to witness for Jesus until he comes.

Hence there is nothing in God's word that will so lift us up and bring us in such close touch with God as these ordinances when obeyed from the heart. "And now abideth faith—Communion—Hope—the Lord's Supper—Love—Foot washing. May they ever abide in all our hearts until faith and hope will be lost in eternal love at the marriage Lamb; when angels will sing the halleluiah Bridal Chorus and all the sons of God shall shout for joy and we shall come from the wedding crowned and glorified and shall sit down at the marriage supper and feast off of His love forever. Then by and by all darkness will vanish as a cloud, and the cycles of the ages will pass away and in the city of gold with gates of pearls and with God and the Lamb its light, we shall have one long, happy, eternal rest. Amen. Halleluiah. Amen.

TWO BAPTISMS

THOS. GIBSON

The question submitted by brother J. C. Cassel to every EVANGELIST reader, "Whether John the Baptist in Matt. 3: 11, in the repeated use of the pronoun (you) means one and the same people, or whether he means that he (John) baptized the people of Jerusalem, Judea and the region round about Jordan with water, that Jesus shall baptize only the twelve Apostles with the Holy Ghost, and only the wicked or unsaved with fire." By referring to the above scripture it will be seen that John was addressing two classes of people, namely the unrepentant from verse 7 to 10, and the penitent from verse 11 to 12. It would seem with the close of the tenth verse, he finished speaking to the Pharisees and Sadducees, and with the beginning of the eleventh verse he addresses the penitents of Judea. The expression "He shall baptize you with the Holy Ghost, and with fire" was certainly directed to those who had received his baptism. John emphatically declared that Jesus would baptize them with the Holy Ghost, and with fire. Do I understand the brother to mean that the Holy Ghost and with fire, were two separate baptisms. "With fire." This expression

has been variously understood. Some have supposed because his words were directed to two classes, that a part of his hearers would be baptized with the Holy Ghost, and another part would be baptized with fire and vengeance. Fire is a symbol of vengeance. Isa. 5: 24. Others have thought that by fire, here, he intends to denote that his ministry would be refining, purifying as fire is sometimes an emblem of purity. Mal. 3: 2. It is difficult to ascertain the precise meaning. It may be that John being a prophet had reference to that great event, the day of pentecost. By referring to Acts 2: 1, 5. We learn there that they were not only baptized with the Holy Ghost, "but there appeared unto them tongues distributing themselves, like as of fire, and it sat upon each one of them" John said it would be with fire, the writer of the Acts of the Apostles, seemingly couldn't think of anything it looked more like, so he just compared it to fire. And it is more than likely that some of John's disciples were among that number which were so completely filled with the Holy Ghost. Was John's baptism Christian baptism? Did John's baptism qualify a person for the baptism of the Holy Ghost? Did John baptize into the names of the Holy trinity, as Jesus directed his disciples to do? These questions are submitted in the spirit of the Master.

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WITHOUT GOD IN THE WORLD

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Without God, was the condition of the multitudes before the advent of Christ, And is this not true of very, very many souls in this age? "Without God in the world." What a sad condition. In the world where the prince of darkness, as a roaring lion is going about seeking whom he may seize with his venomous talons and drag them into misery, an awful condition which nothing within the range of our conception can equal—"the dread silence of conscience, the calm desperation of remorse, the gnawing worm of envy, the bitter cup of disappointment, the blighting curse of hatred," and the lesser sufferings that are thrust upon the children of disobedience. Godless, without Christ to help bear their burdens. Notwithstanding this dark side of the question, there is a bright side.—"But now in Christ Jesus ye that were far off are made nigh in the blood of Christ." Underlying these words we see the doctrine of atonement.

The Apostle was so saturated with this subject that all his thoughts seemed to go out in converging course to the cross of the Son of God. "For I determined not to know anything among you save Jesus Christ and him crucified." The pre-eminence thus assigned to one subject of all Christian teaching, the suffering of Jesus, ought command for it

our serious attention and study. Certainly, the preaching of Jesus Christ and him crucified and raised from the dead, in its scope, includes all the principles of redemption. But it is evident that Paul did give this phase of the Christian system, an importance pre-eminent; predominating over all others. Under the old dispensation it was true that,—"Without the shedding of blood there was no remission." So it is also true that, apart from the atoning blood of Jesus there is no remission of sins. By the blood of Jesus we are made nigh. Previous to Christ's suffering and death, people wandered about in the outer courts far away from the presence of God, but now that the middle wall of partition that separated man from God, has been abolished, by the crucifixion, the rending of the veil of flesh, now that by blood of Jesus we have access to the holiest, with what boldness, with what peace and joy we ought to enter in and allow Jesus, by the Spirit, to expound to us the Scriptures. "Ought not Christ to have suffered these things and to enter into his glory?" How our hearts will burn within us as he talks with us by the way. In short, at this point new views of Christ's suffering will enter our mind. We see that it was thro his death that he conquered. We see that in his dying, more than in his living, there was a "ministration of power and light, and salvation to the world." In the shame and ignominy of the cross there is glory; that His wounds are fountains from which flow streams of healing; that the cruel cross hitherto fit only for thieves and murderers is become the emblem of eternal honor.

The blessed words—"And I if I be lifted up from the earth will draw all men unto myself." How our hearts are probed as we look upon the uplifted One as He hangs between heaven and earth as suspended innocence. It is I that deserves to suffer, but God hath made Him a propitiation for my sins. Must such a One die for me, could there have been no other means of my redemption? We all have sinned against the gracious Father of our existence, but see what love and pity of the Holy Father, manifest in the sacrifice of His only Son to die for me. Who would not repent, how can any resist longer? I will be crucified to sin, and sin shall be crucified to me. I will bathe the cross of Jesus in the tears of penitence. "Great God help me to die daily unto sin, and to live unto righteousness." All the children of God ought to concentrate their gaze upon the cross the symbol of our holy religion.

There is a tradition that Michael Angelo, by his prolonged and unremitting toil upon the frescoed domes which he wrought, acquired such an upturned countenance that he attracted the atten-